

Christs last 3

SERMON,

O R,

The everlasting estate and
condition of all men in the World to come.

Exactly describing the Everlasting, Bles-
sed, and Happy condition of the Children of
God in Glory for ever: With the everlasting,
endlesse, and cursefull condition of Wicked Men in
the World to come for ever.

Set forth for the Comfort of the Godly, and for
the Ferror of the Ungodly,

By a godly, able, and faithfull Servant of Jesus Christ, J. H.

Col. 3. 4. When Christ who is our life shall appear, then shall
we also appear with him in glory.

Mat. 25. 34. 41. Come ye blessed of my Father, inherit the
Kingdome prepared for you from the foundation of the world.
Depart from me ye Cursed into everlasting fire, prepared for the
Devil and his Angels.

EDINBURGH

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Anno D O M, 1664.



Courteous Reader,

T Here are lately published some useful
and profitable Sermons, viz.

Christs first Sermon.

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The true Christians Path-way to Heaven.

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are to be sold by Andrew Anderson.

CHRISTS LAST SERMON:

OR,

The everlasting estate and
condition of all men in the world to come.

John 14. 2, 3.

*In My Fathers House there are many Man-
sions, if it were not so, I would have
told you: I go to prepare a place for you.
And if I go I will come again, and re-
ceive you unto my self, that where I am
there ye may be also.*



OUR blessed Lord and Saviour
having in the foregoing Chap-
ter acquainted his Disciples
with His departure from them
out of this world, He comes
here in this, and the three fol-
lowing Chapters, to give them his last fare-well-
Sermon, and therein He endeavours principally
to comfort the sad hearts of His Disciples, who
were

were now disconsolate, and cast down in the spirits, under the sense of so great and sad a loss, as the losse of their great and only Lord and Master, Jesus Christ: For whom they had leaved all and lost all: Christ having acquainted them with His going out of the world, they thereupon presently begin to be dejected and cast down at these sad news. Lord, said they, have we left all, and followed Thee, and wilt thou now leave us? Shall we now be exposed to the difficultie and danger of the wide world? No, saith our Saviour, be not discouraged, let not your hearts be troubled, for it is for your good that I go away: *In my Fathers House are many Mansions, I go to prepare a place for you: And if I go, I will come again, and receive you.* You shall be no losers by My going away from you, I will surelie make you amends for all your losse: There are Mansions of joy in Heaven, that will abundantlie countervail all your wordlie losses. If I go away, it is for your good, for I go to prepare a place for you: And though you have not my bodilie presence, yet you shall have my spirituall presence: *I will send you another Comforter that shall abide with you for ever. I will not leave you comfortlesse, I will come unto you:* That is, by My Spirit, to guide you and direct you into all truth, and to bear up your hearts under all those troubles and temptations, which ye shall meet withall in the world. Having

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Having thus briefly given you the scope of the whole, I come now to the words themselves, from whence I raise these four Propositions? First, that there are mansions of glory in heaven for the people of God hereafter: *In my Fathers House are many mansions.* 2. I note from hence, that Christs ascension was to prepare a place for Believers; *I go to prepare a place for you.* 3. That Christ will certainly come again and receive Believers to Himself; *I will come again and receive you.* 4. and lastly, which I shall briefly insist upon, I note from hence, that those mansions of glory prepared by Christ for Believers in Heaven, will abundantly recompense and make good all the losses and all the crosses which Believers may meet withall in the world.

I shall begin with the first of these, that there are mansions of Glory for Believers hereafter. The point is so plain from the words themselves, that I shall onely give you a place or two of Scripture; in the 84. Psalm, vers. 11. *The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath provided for them that love him.* Cor. 2. 9. *Come ye blessed (saith our Saviour) inherit the kingdom prepared for you, Mat. 25. 34.*

Severall other Scriptures I might give you, but I shall proceed to the uses of this usefull point. Is it so then, that there are Mansions of Glory for the godly hereafter? then I note from hence the unspeakable miserie of all wicked men both here and hereafter: Is there glory in heaven for Believers? What is there then in hell for Unbelievers? if glorie be the portion of the godly, what will the lot and portion of wicked men be? *The wicked (saith Psal. 9. 17.) shall be turned into hell, and all the Nations that forget God.* Wicked men shall have no part nor portion in those glorious Mansions, they are prepared only for the godly: Wicked men may indeed (which shall but further aggravate their sorrow) behold the Saints received by Christ into glorie, as *Dives* beheld *Lazarus* in *Abrahams* bosome, but it will be far off. Wicked men may at the last day hear that blessed sentence of *Come ye blessed*, but they shall again also they shall hear, *I and that with a vengeance too*, that wofull sentence of, *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.* It is impossible for wicked men, I mean such as live and die in sin unrepented of, to enter into heaven. *Know ye not (saith the Apostle, 1 Cor. 6. 9.) that the unrighteous shall not inherit the Kingdom of God.* The Evangelist *St. John*, *Rev. 20. 21.* speaking of the world to come, which he foresaw in his heavenlie vision, *I saw (saith he)*

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dead, small and great stand before God, and the Books were opened, and another Book was opened, which is the Book of Life: And the dead were judged out of those things which were written in those Books, according to their works. All the wayes of men, both good and bad, are exactlie written down both in the Book of Gods everlasting Rememberance, and in the Book of mans own particular Conscience? And the sea gave up the dead which were in it; And Death and Hell (that is the grave) delivered up the dead which were in them; And they were judged every man according to their works. And whosoever was not found written in the Lambs book of life, was cast into the lake of fire: There's the event of this judgement to the wicked. But what successe the Righteous shall there have he sets down in Chap 21. Verse 3. Behold (saith he) the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: And God shall wipe all tears from their eyes. And there shall be no more death neither sorrow, nor cursing: neither shall there be any more pain. He that overcometh shall inherit all things, and I will be his God, and he shall be with him. A blessed priviledge indeed, but what remains for the wicked? See what follows in the eight Verse. The fearfull and unbelieving, the abominable

minable, and murtherers, whoremongers, sorcerers, and idolaters, and all lyars shall have their part in the lake which burns with fire and brimstone. A most dreadfull Scripture; the Lord awaken every secure sinner, and give them hearts to consider these things before it be too late: For as the Prophet Malachy saith, *Mat. 4. 1.* The day cometh that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be stubble: and the day cometh that shall burn them up (saith the Lord of Hosts) that it shall leave them neither root nor branch. Then shall they call upon the mountains to cover them, and upon the hills to fall upon them, to hide them from the fierceness of the wrath of God. O consider this all you that forget God, lest he tear you in pieces, and there be none to deliver you.

Secondly, if there be such mansions of Glory for Believers hereafter, I note from hence the desperate folly and madnesse of all those who neglect or despise their own salvation. Ye will not come to me (saith our Saviour, *Joh. 5. 40.*) that ye might have life. This is the condemnation; that light is come into the world, and men love darknesse rather then light, because their deeds are evil. Christ and salvation is freely offered to all in the Gospel: Christ invites all to come; Ho, every one that thirsteth, come to the waters, *Isa. 55. 1. Rev. 22. 17.* The Spirit, and the Bride say,

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say, Come : and let him that is athirst, come :
and whosoever will, let him take of the water of
life freely. And as Christ invites all to come,
so he receives all that doth come : He that comes
to me, I will in no wayes cast him out (saith our
Saviour, Joh. 6. 37. What think you sinners of
these Scriptures ? will ye come to Christ and
accept of life and salvation, or will ye wilfully
cast away your own souls for ever ? You see
here Christ offers himself to you freely, if you
will but receive him. Come unto me (saith our
Saviour, Mat. 11. 28.) all ye that labour, and
are heavy laden, and I will refresh you. What
think you of these words, will ye come
and be saved ? or will you be so
desperately mad as to destroy your own most pre-
cious and immortall souls ? When I behold the
lives of most men, my very heart trembles to
think what will, everlastingly, become of their
precious souls ; all the care they take is for their
bodies, how does money come in, and how they
shall get riches ; but they never consider how it
goes with their souls : Ah sinners, are your bo-
dies everlasting ? Is this world everlasting ? Can
any thing but heaven make you happy ? Are
not your souls everlasting ? will ye rather cast a-
way your souls, then leave your lusts, for sin and
you must part, or else heaven and your souls will
never meet ? He that doth not leave his sins on
this

this side the grave by Repentance, shall find his sins to meet him on the other side the grave to condemn him. If you live in your sins, ye shall die in your sins: Yea, die everlastinglie for your sins. Sinners, I beseech you consider, are you fit to die, are you fit to live in another world, are you prepared for heaven? If not, let me tell you, you are fit for nothing but hell, and hell is prepared for you. Sinners, what do you do? What do you mean to do, are you yet asleep? Alas Lord, what a harvest will hell have in these sinfull daies? What preparations do men make for heaven? Are not they that were filthy, filthy still? What men were, that they are still: Though God is every day tumbling men into their graves yet no man mends his pace for heaven. Sinners, you hear all this, but can you bear all this? Let me give you two or three properties of a man fitted for hell, and I beseech you try and examine your own souls by them.

The first propertie of a man fitted for hell, is Obduration: A stone you know is fitted to descend, it is its propertie to fall downwards: Hardnesse makes fitnessse. The way to Hell is from burning to burning, from a seared Conscience to a damned soul.

A second propertie of a man fitted for wrath is alienation; estrangednesse to God speaks fitnessse to wrath, and it is a sign that the Soul is fitted

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II

fitted for utter darknesse. There are but two steps to death, first, the sinner saith he will have no fellowship with God : And secondlie, God saith, he shall have no fellowship with him: Now is the sinner judged, now fit for hell, then judge ye, the Execution onlie is wanting : And the Devil is not usuallie backward to perform his office : The sinner is upon the Gallows as it were, he wants but turning off, unlesse Christ steps in with a reprieve, that soul is utterlie lost.

A third propertie of a man fitted for Hell, is Prophanenesse : Prophanenesse is the badge of a wicked person : Wickednesse in the life speaks out a cursed soul. You may know what Countre men are of by their Language : *By their Fruits ye shall know them.* When mens words and works are the Language of Hell, what need any further inquirie what Countre-men, or to what place they belong : You may read Hell in their very faces. *The tree is known by his fruit,* saith our Saviour, *Mat. 7. 20.* Mens lives foreshew what their ends are like to be : As the Tree falls, so it lyes : As sinners live, so they usuallie die : Every mans life lively bespeaks what they are, and what they shall be hereafter : If men will go on in the broad way of sin, you know where their journies end will be : *Broad is the way that leadeth to destruction, Mat. 7. 13.* I know not what lives you live, but to be sure you may

may either spell Heaven or Hell in them. If ye would know the frame of your souls, then view your lives; your souls breath out themselves either into the bosom of God or the Devil: and into whose bosom you breath out your souls here in this life, into that bosom you will certainly breath them out in death. Fitting grace for heaven you see is no trifle, your eternall estate depends upon it. Sinners, why do you put off this work as a trifle, and why do you put it off till death? I dare say, that man would never be holy if he could help it, that will not be holy till he die; he would never have to do with Christ if he could avoid, that will not be acquainted with him before he is ready to leave this world: when death is fitting the soul for hell, then, and never till then to be looking after heaven. Ah, Lord, that ever those men should have precious and immortall Souls to damn themselves: they that look not after heaven till they come to their death-beds, are usually crost in their folly; they are then either surprized with infirmities of body, and so disinabled to perform so great a work; or else surprized in their souls, and so unfitted and indisposed to it: either they have no strength or no heart to it, and so dye in their sins, and perish eternally. Wicked men would never leave sinning, if they did not cease living, and that is one reason to ju-
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Justifie the infinitnesse or everlastingnesse of the punishment of wicked men in hell. The damned in hell are under easelesse and endlesse sufferings, because they would have sinned alwayes, if they had lived alwayes: wicked men would have no end of their lives here, they would live ever, that they might sin ever; therefore the Lord giveth them a life, not such a one as they would have, but such a one as they deserve to have, which is indeed a death for ever: wicked men shall die eternally for sin, because they would have lived eternally in sin.

In the third place, I beseech you note from hence, what a blessed thing it is to be a Child of God: Is it so, that there are mansions of Glory for Believers in Heaven hereafter, then Believers are the onely happy Men and Women in the World. Were it not for the hopes of Heaven, the condition of Gods Children might be sad enough. *If in this life onely we had hope, we were of all men most miserable,* 1 Cor. 15. 19. But the hopes of Gods Children are in the life to come; therefore they are of all men most blessed. The happinesse of a Child of God is not in what he enjoyes here below, but in what he shall enjoy hereafter in Glory. The best things of a Child of God are unseen things: *Whilst we look not (saith the Apostle) at the things which are seen, but at the things*

things which are not seen: For the things which are seen are temporal, but the things that are not seen are eternall, 2 Cor. 4. 18. And in 1 Pet. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an Inheritance incorruptible, and undefiled that fadeth not away; reserved in heaven for you who are kept by the power of God, through Faith unto Salvation. The Apostle here excellently sets forth the condition of a Child of God, and that in severall Regards. First, They are begotten again, by Christ, to an Inheritance: possible they may lose all here below for His sake: But yet here is the comfort of a Child of God, he is Heir to a great Estate in the new World: There is an Inheritance for him, and that is a sure one: In six Regards: First, It is not a corruptible, but an incorruptible one. Secondly, it's an undefiled one: And thirdly, it is a lasting, yea, an everlasting one, it fadeth not away. Fourthly, it's reserved for them till they come to age. Gods Children, in this life are not at full age, therefore they are not capable of enjoying so great a happinesse, which God will hereafter bestow upon them. Fifthly, it is reserved for them in a safe place. Many men leave great estates here for their children, which

They are often cheated of; But the Inheritance of Gods Children is reserved by God for them in Heaven. where neither Moth doth corrupt, nor Theft steals away. And lastlie, as the Inheritance is reserved for the Children of God, so the People of God are preserved for their Inheritance: Heaven is reserved for them, and they are preserved for Heaven: They are kept by the mightie power of God through faith unto Salvation.

Fourthly, are there such Mansions of glorie for Believers hereafter, then I beseech you try and examine your own souls, whether or no ye be in the faith: And let me exhort you in the Name of Christ, seriously to set about the work of Salvation. You see what great and glorious things there are laid in store for Gods Children hereafter: Then I beseech you, labour to get an interest in Christ here, that so you may partake of those glorious Mansions hereafter. How greatlie should the consideration of these things draw out our hearts, in longings and pangs after God? *When shall I come and appear before God?* saith David, *Psalme 42. 1.* *As the Hart panteth after the Water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God. When shall I come and appear before God?* And if David had such longings after the enjoyment of God
in

in his Ordinances here, what desires should we ought we to have after the full enjoyment of God himself in glory hereafter. Are there mansions of glory to be had hereafter, *in what manner of persons ought we to be then in all manner of godlinesse?*

And then lastly, If there be such Mansions of glory, then let me exhort you all, even now this your day, to set your hearts at work seeking after those great things of Eternity. Let every Soul of you thus reason with yourselves, Are there such glorious things hereafter, and am I the man or woman that shall enjoy them? I remember a story of *Gauls*, who having once tasted the sweet Wine of *Italy* presently enquired after the Countrey, and never rested till they had gotten it. I have here given you, as it were, a fore-taste of that Heavenly Wine which Believers shall drink hereafter in Glory; now if you find any sweetness in it, let not your hearts be at rest till you come to the Countrey it self, where are Rivers of those sweet Pleasures, and that for evermore. A Martyr suffering death, one asked him the cause why he suffered? Saith he in the words of the Apostle, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.* The naming of which
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brought so effectually on the mans heart, that
he immediately became a Christian, and after
offered death for His Names sake. You have
not onely one, but very many Scriptures
opened to you, I beseech you let not all be in
vain. We read in *Mark 10.17.* how the young
man came running to Christ, saying, *Good Ma-
ster, what shall I do to inherit eternall life?* O
that you, even you that hear me this day, would
now also come running unto Christ, saying,
What shall we do to partake of these glorious
things here revealed? Methinks, those things
should greatly incourage you all, old and young,
rich and poor, now to get an interest in Christ.
You that are poor, and have but little in this
world, consider there are as great things in
the world to come for you, as for others. The
poorest Beggar shall have as great a portion in
the world to come, as the greatest Prince. No-
thing in this world can satisfie a child of God:
all the glory of the world its but the portion of
a Reprobate: and will a Reprobates portion
serve you? Will a Dogs portion satisfie you? *I
account all things in the world (saith the Apo-
stle) but as dung, Phil. 3. 4.* There are other
things to be sought after; See what our Saviour
saith, *Mat. 6. 33. Seek ye first the kingdome of
heaven and the righteousness thereof: let that
be your first indeavour. Strive to enter in at the*

B.

Strait

strait gate, though the passage be never so strait yet if it be the way to glory, strive to enter thereat. Consider, God hath given you Natures, capable of such glorious things as these are; God might have made you brut Beasts and then there had been an end of you: 17 God hath made you creatures capable of the highest excellency, and therefore being of such a Nature, it highly concerns you to seek after such things as may give satisfaction to your souls. Men live as if they were capable of nothing else but meat, and drink, and cloaths; as if there were no higher things which concern our souls hereafter. The heathens could believe that man was created for greater things than these here below: and if we who have so great and glorious things revealed to us in the Gospel, shall we neglect the looking after them, how just shall our condemnation be? For how shall we escape, if we neglect so great salvation? Heb. 2. 3.

I come now to the second Point, and that is this; That Christs Ascension was to prepare place for Believers: *I go to prepare a place for you.* As Christ came down from heaven to us for sinners, so Christ ascended up to Heaven that believing sinners might live with him hereafter. Had not Christ ascended into Heaven, He had not finished the work of our Redemption

Christ's last Sermon.

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and indeed the great support of a Child of God
lies in this consideration. *It's Christ that died,*
yea, rather that is risen again, and now sits at
the right hand of God, making intercession for
us, Rom. 8. 34. Father, I will (saith Christ,
John 17. 24.) that those whom thou hast given
me, may be with me where I am. If Christ be
not risen (saith the Apostle) then is our preach-
ing vain, and our Faith is vain, and we are yet
in our sins. But, as sure as Christ died, so the
Apostle proves, 1 Cor. 15. that he rose again,
and ascended up into heaven. That's an excel-
lent Scripture, Rom. 4. 25. He was delivered
for our offences, and raised again for our justifi-
cation. Our blessed Saviour first appearing to
Mary Magdalen after his Resurrection, pre-
sently sends her to his Disciples with the joyfull
news of his Ascension, John 20. 17. Go to my
Brethren, and say unto them, I ascend to my
Father, and your Father; to my God, and your
God. O how joyfull is the consideration of
Christ's Ascension to a Child of God! Now
may a Child of God say, he hath a friend in the
Court; and a friend in the Court, we use to say,
is better then a penny in the purse. Every Be-
liever hath Christ for his friend in the Court of
Heaven, and that's more worth to them then
thousands of gold and silver. Christ is in Hea-
ven pleading the cause for Believers: If any

man sin (saith the Apostle, 1 Ioh. 2. 2.) we have an advocate with the Father, Iesus Christ the righteous. And it is good for Believers that Iesus Christ is in heaven pleading their cause with God: so it is good for them that he is there presenting and perfuming all their Prayers to God the Father. Whatsoever it is that we want that may do us good, Christ is ready to beg of His Father. Father (saith Christ) these are my friends, and for them I have shed my blood: therefore, O Father, I will that they may come with me, to behold my glory. That is an excellent Scripture, Heb. 7. 25. Wherefore he is able to save to the uttermost those that come unto God by him: seeing he ever liveth to make intercession for them.

Is it so then, that Christs Ascension was to prepare a place for Believers, then this should encourage Believers to be willing to do or suffer any thing here for Christ: What was it that made the Saints suffer so joyfully for Christ? was it not this, the assurance of Gods love in Christ to them? What was it that built up Iobs spirit so patiently under all his sufferings? I know (saith he) though worms destroy my body, yet my Redeemer liveth, and I shall see Him with these eyes. We know (saith the Apostle, 2 Cor. 5. 1.) if our earthly house of this tabernacle

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Tabernacle were dissolved, we have a building of
God, an house not made with hands, eternall in
the heavens. The assurance of heaven will make
us willing to do or suffer any thing for Christ.
There is that in heaven that will abundantly re-
compence and make good all our losses on earth.
O Christians, I beseech you consider, you can
neither do too much or suffer too much for the
getting of heaven. The Apostles were as great
sufferers for the Kingdom of Heaven as ever any
were, and yet what account did they make of it?
We reckon (say they) that the sufferings of this
present world, are not worthy to be compared
with the glory that shall be revealed in us, Rom.
8. 18. If we suffer with Christ, we shall also
reign with Christ, 2 Tim. 2. 12.

A third point I noted was this, That Christ
will come again, and receive Believers to
Himself: The point is clear from the words
themselves, *I will come again and receive you.*
But a little to illustrate the Point, I shall en-
deavour to shew you by Scripture that it is so:
And secondly, how it is so. First, that it is so,
that Christ will come again, see that positive
Scripture in *Acts 1. 10.* And while they looked
steadfastly into heaven, behold two men stood by
them in white apparel, which also said, Ye men of
Galilee, why stand ye here gazing up into heaven?
This same Jesus which is taken up from you into
heaven,

heaven, shall so come in like manner as ye have
 seen him go into heaven. Here is the point you
 see confirmed by Scripture, and that by the
 mouths of Angels: As sure as Christ is gone
 heaven, and as sure as he now sitteth at Gods
 right hand in Heaven; so sure will he come
 again at the last day, and receive Believers
 Himself. And then how Christ will come: He
 shall come in power and great glory, Matth. 24.
 30. And secondly, He will come suddenly
 even as a thief in the night. First, he shall
 come in power; irresistible power against sin-
 ners. I beseech you sinners consider, you will
 not be able to stand when He appears, for as
 He is all powerfull in himself, so will He come at-
 tended with an innumerable company of glorious
 Saints and Angels. Behold (saith Jude) the
 Lord cometh with ten thousand of His Saints
 to execute judgement upon all, and to convict
 all. 1 Thes. 1. 7, 8, 9. The Lord Jesus shall be
 revealed from heaven with his mighty Angels
 flaming fire, taking vengeance on them that
 know not God, and obey not the Gospel of our Lord
 Jesus Christ, who shall be punished with everlast-
 ing destruction from the presence of the Lord, and
 from the glory of His power. Though God be
 long suffering towards sinners, yet will he not
 always suffer sinners to go unpunished. The Son
 of man shall come in His glory, & all the holy An-

heels with him, *Mat. 25. 31.* And secondlie, he shall come suddenlie and swiftlie: Swiftlie, *even as the lightning*. And suddenlie, *as a thief in the night*, *1. Pet. 3.* Those scoffers there mocked and scoffed at the doctrine of Christs coming to judgement; But saith the Apostle in the ninth verse, *Though the Lord be long suffering, yet he is not slack concerning his promise: But the day of the Lord will come as a thief in the night.* Though sinners may think Christ long, yet they shall find him sure. The coming of Christ will be sudden to sinners in two respects: Sudden in regard of their expectation; He will come before they look for Him; and sudden, in regard of their unpreparednesse: Christ will come to sinners before they are ready for Him, they will be then to seek for Oyl in their Lamps. Christ (as one saith) though he hath leaden feet, yet he hath iron hands; though God be long ere he does strike, yet when He doth strike, He will be sure to strike home. *Yet a little while and He that shall come will come, and will not tarry.*

Now the use which I shall make of this point shall be onely this: Will Christ come again and receive Believers? then let me exhort you all to believe in the Lord Jesus Christ: Would you be received by Christ into glory, then I beseech you labour to receive Christ into your souls by believing. If Christ do not
live

live in you by faith here, you shall never
 with Christ in glory hereafter. It is unbe-
 that is the soul-damning sin: *He that believ-*
not is condemned already, John 3.18. He that
lieveth shall be saved, but he that believeth
shall be damned, Mark 16.16. He that believ-
on the Son hath everlasting life; But he that
believeth not the Son, shall not see life, but
wrath of God abideth on him, John 3. 36.

Another Use which I must make of this point
 might be this, To comfort and encourage the
 people of God in all their sufferings and losses.
 Art thou in poverty? Doth the world frown
 thee? Are thy afflictions and losses many and
 great? Let not your hearts be troubled: Christ
 is gone to prepare a place for you, and Christ
 will come again and receive you; Therefore
 not discouraged. What though you meet with
 many rubs and stops in your way? Yet you may
 be sure to get to glory at the last. Consider that
through many tribulations we must enter into
the Kingdom of Heaven.

The fourth and last Observation which I ob-
 served, was this, That those Mansions of Glory
 prepared by Christ for Believers in Heaven, will
 abundantly recompense and make good all their
 Losses and all the Crosses which Believers may
 here meet withall in the world. *Let not your*
hearts be troubled, in my Fathers house are many

mansions. Sell all (saith our Saviour) and follow me, & thou shalt have treasure in heaven.

For further prosecution of this usefull Point, I shall proceed to handle it first doctrinallie, and then Applicatorilie; And for the Doctrinal part, I shall endeavour to shew you, first, what those Mansions of glorie are which are laid up for Believers: And secondlie, what those losses are which Believers may here meet withall: And then lastly, how those Mansions of glorie do make good the losses and crosses which Believers meet with in the world: And to begin with the first, that those Mansions of glorie are which are laid up for Believers in heaven: And all that can be said of this, will be but as it were the lighting of a Candle to the Sun: For it comes infinitely short of the skill either of men or Angels to expresse, as the Apostle saith, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, 1 Cor. 13. 9.* The glorie of the glorified Saints in heaven is so exceeding glorious, that it is not possible for all the tongues of men or Angels, to express it. But by the way, to give you some glimpses of this most excellent glorie, consider a little these following particulars.

First, in heaven we shall have the everlasting presence of God Himself: there we shall see God

as He is, not by faith, but by sight, clear and fullie. *I shall see him* (saith holy *Job*) *with these eyes. Now we see as it were through glasse darkly, but there we shall see God face to face.* We shall see Him as we are seen. *1 Thes. 4. 17.* There and there we shall be ever with the Lord, as the Apostle hath it, *1 Thes. 4. 17.* We shall enjoy God in heaven freely and fully without let or interruption; Though the Saints may possibly meet with many and great impediments, and hindrances in the way unto Heaven, yet in Heaven there shall be nothing to hinder or interrupt their joy. It is possible that a Child of God may have his skin pulled over his ears, as some of the Apostles had in their way unto Heaven, yet being gotten into Heaven, nothing shall molest or trouble them at all. What an unspeakable inconceivable comfort will it be, Christians, to have and enjoy the presence of God who is all, and hath all, and will be everlastinglie all in all to His people for ever: *What having not seen* (saith the Apostle) *we desire to love: In whom believing, we rejoice with joy unspeakable and full of glory.* And if sight of Gods presence by faith be so glorious, what then will be the full fruition and enjoyment of God Himself be? O! unspeakable and full of glory.

A second thing which I would speak to, inde

indeed I must but speak to it, is the perfection of grace that shall be enjoyed in heaven? O Christians, when ye come to heaven, then ye come to full age in heaven. *The spirits of just men shall be made perfect, and the bodies of the Saints shall be made glorious, even like the glorious body of Christ.* There we shall do the will of God perfectlie. In heaven there is no sin, nor temptation to sin, no not so much as a vain thought, or an idle word: And as there is no sin, so there is no Satan. There shall be no more need of Sermons, nor Sacraments, nor Prayers: But the whole work of the Saints in heaven will be to sing Praises and Hallelujahs to God for ever and ever.

Thirdlie, in Heaven *there is fulnesse of joy, Rivers of pleasures at Gods Right hand, and that for evermore, Psalm 16. 11.* And those Rivers of pleasures shall flow in, and from the presence of God himself, as the Fountain of all those joies, which have infinitenesse and eternitie in them, without the least dram of sorrow: For *God shall then wipe away all tears from our eyes, and there shall be no more sorrow, Rev. 21. 4.* The Rivers of the Saints joy in Heaven, as they are without bank, so they are without bottom: Our Masters joy will then be so great, that we His Servants shall not be able to contain it: There is nothing in Heaven but what is
D 2 matter

matter of joy, our Fathers house, our Inheritance, our Kingdome, our Crown and Glory, our sight of Gods Face. That is an excellent speech of *David*, *Thou shalt make me* (saith he) *full of joy with thy Countenance*: Heaven is boundlesse, yea, a bottomlesse Ocean of joy and happinesse, the society of blessed Angels, and glorified Saints. In a word, the joies of Heaven far exceeds all the joies that can be thought of upon earth: Not onely the joy of Marriage and the joy of Harvett, but also the joy of Faith and the joy of Ordinances, which are all swallowed up by this great Ocean of joy: Nothing can disturb or diminish the joies of the Saints in Heaven.

Fourthly, as there is fulnesse of joy in Heaven, so there is excellency of glory; Perfection of glory shall be the Saints Robes: *In Heaven they shall shine as the Stars for ever and ever Dan. 12. 5.* In the one and twentieth of the Revelations, St. John speaking of the new Jerusalem, exactly describes the glory thereof: *It is a Citty, whose walls are Jasper, and the street pure Gold, clear as Christal, whose foundations are of precious Stones, and the gates thereof Pearles*: And if this new Jerusalem, the Church of God here below be so glorious, how exceeding glorious then is that heavenly Jerusalem which is above? Heaven, as one saith, is the Palace

Palace of the King of Glory, the Presence-chamber of the great God, whose Presence it is that makes Heaven to be Heaven: There indeed is would be no Heaven, if God Himself were not there. In Heaven God makes His Glory visible, both to Saints and Angels: Thence it is called a Crown of Glory, an eternall weight of Glory: Glory shall then and there cover the Saints all over, from top to toe, both within and without, their Souls shall there be made glorious in knowledge, wisdom, and understanding, and their bodies shall be made like the glorious Body of Christ; The bodies of the Saints in Heaven shall be freed from all necessities of nature, as food, and raiment, sleep, and the like. In Heaven there shall be no need of these things.

Secondly, in Heaven the bodies of the Saints shall be freed from all natural infirmities, and deformities, sicknesse, diseases, pains, or such like bodily infirmities: There shall be no Cripples, no Blinde nor Diseased ones in Heaven: Heaven is an healthfull Countrie, there is no sicknesse, nor death, no poverty nor disgrace in Heaven: Our bodies shall be cloathed in Heaven with life and immortality by Christ: Christ will there change our vile bodies, and make them like His glorious Body, *Phil. 2. 21.* Did *Moses* face shine when he beheld but the

glorie of Gods out-side: Did *Stephens* face shine with Angelicall splendor or brightnesse, how gloriouslie then shall the glorious bodies of the Saints shine when they shall stand before the Lord of Glorie ? The Saints then shall be, as the Psalmist expresses it, *All glorious within their cloathing shall be all wrought gold.* The glorie which Gods People shall see and enjoy in Heaven, will infinitely oblige them to spend eternity there. Take a little view, a foretaste as it were of the Saints glorie in Heaven. First it is great, an exceeding, excessive, and eternall weight of glory, as Saint *Paul* expresses in *2 Cor. 4. 17.* The glory of Heaven is the glory of glories, joy unspeakable and full of glorie unutterable and unconceivable : Therefore it is called, *Glory to be revealed, Rom. 8. 18.* See a little the greatnesse of this heavenly glorie in these two things : First, the vessels that take it ; Secondly, the resemblance that sets it forth. The vessels that take in this glorie are the souls and bodies of Saints, whom the Apostle calls *Vessels of mercy prepared unto glory :* First for the soul here in this life : The whole world is not able to fill or satisfie one souls. The soul is capable of more then the whole world is able to give it : But the glory of Heaven, when it will fill all the souls of all the Saints brim-full. We read of some Saints that they lived their full

naies : They had as it were their bellyfull of
this life, but in the life to come all the Saints
shall be filled full of Glory. Secondly, for
the bodies of the Saints, though they are Vef-
sels of lesse quantity then the soul, yet the world
is not able to fill or satisfy the body to the full :
has to instance in the Eye and the Ear, those
little Members of our Bodie. We use to say of
some, that their Eye is bigger then their Bel-
lie : The little Eye at one glance can take into
it more then half the world ; And what abun-
dance of noise and sound will the Ear receive at
once. *The Eye is not satisfied* (as the Wise-
man saith, *Eccles. 1. 8.*) *with seeing, nor the*
Ear with hearing. Those little members of our
body are either clogged or tyred out, before
they can be filled or satisfied with those things :
but not only the souls, but even the bodies of
the Saints in Heaven shall be filled top-full of
Glory, from the crown of their heads to the sole
of their feet. In Heaven the everlasting doors
of our souls shall alwayes stand wide open to re-
ceive the glory of Christ in the streams thereof :
and then shall Christ the King of Glory come in,
and dwell with them for ever.

Secondly, the greatnesse of the Saints Glo-
ry in Heaven may further appear by the resem-
blances that sets it forth : First, the glory of
Kings upon their Coronation day : That greatly
sets

sets forth and illustrates the greatnesse of Saints Glory in Heaven: For in Heaven Saints shall all be crowned Kings, and shall reign as Kings for ever in Glory: They shall *inherit the Kingdom* (as our Saviour saith, *Mat. 25. 34.*) prepared for them from the foundation of the world.

2. The Glory of the Stars that also resemble the Glory of the Saints in Heaven. *One Star differeth from another in Glory*, 1 *Cor. 15. 41.* the very bodies of the Saints in heaven shall shine all the Glory of all the Stars; Yea, the very Glory of the Sun it self, which out-shines all the Glory of the Stars. See what our Saviour saith, *Mat. 13. 23. Then shall the Righteous shine as the Sun, in the Kingdom of their Father.*

3. The Glory of the glorious Angels, the other resemblance of the Saints in Glory. The Glory of the Angels, that far exceeds all the Glory of all the Stars, yea, and all the Kings and Monarchs of the world: But the Saints in Heaven shall be like unto the very Angels, *Mat. 22. 30.* Or as St. Luke hath it, *Luk. 20. 35. Equal to the Angels in Glory.*

4. The Glory of Christ Himself, who is Lord of Glory, that resembles and sets forth the Glory of the Saints: *When Christ comes to be glorified in his Saints at the last day, then shall the Saints appear with Christ in Glory.* Christ is the Glo

of the Saints here, and Christ will be the Glory
of the Saints hereafter: Christ will then put His
Glory upon them, and they shall shine with the
all glory thereof. *Then they shall be like Him, as St.*
John saith, 1 John 3. 2. For we shall see him as he is.
Then the bodies of the Saints, which have lien
in the dust, shall arise and put on beautifull gar-
ments, even the Robes of Glory. Christ will then
change their vile bodies, and make them like to
his glorious body: The Saints shall be made con-
formable to Christ in Glory. Is not then the Glo-
ry of the Saints in Heaven exceeding great? You
shall see it is a King-like, a Star-like, a Saint-like, an
Angel-like, yea, a Christ-like Glory.

Secondly, the Glory of Heaven is solid, sub-
stantial, and weighty: the Apostle, 2 Cor. 4. 17.
calls it, *an exceeding eternall weight of Glory.*
Things like to precious things, as Gold and Crowns,
the more weighty they are, the more worth is in
them: Hence the Original word signifies both
Weight and Glory. Whereas on the contrary,
worldly glory, that's light and frothy, having no
substance nor reality in them, they are only sha-
dows that appear, and then vanish away: A fashi-
on, as the Apostle calls it, 1 Cor. 7. 31. that passeth
away: It is like a Picture that hath only shape
and colour, but no life; a meer fantasie, a sound
and no more.

Thirdly, Heavenly Glory that is permanent
and

and durable, it is lasting: Yea, an ever
 ing glory: It is perpetuall, it shall never
 nor decay: But worldly honour and glory, is
 transitory, inconstant, perishing, and passing
 way like a feather in the air: It is only seen
 blown away with the wind, 1 Pet. 1. 24.
*the glory of man is as the flower of the grass
 in the morning it flourishes, but in the evening
 it is cut down and withered.*

Fourthly, the Glory of Heaven is satisfying
 and contenting; They that enjoy it shall
 tire no more: But for worldly glory, they
 have most of it, still desire more: But the Saints
 in Heaven shall have as much of Glory as
 can hold, yea, more then their hearts can
 or desire. All the Saints in Heaven shall
 We are rich, and are full, we have all, and
 bound. 1. In Heaven there is plenty of we
 peace, and safety, rest, and reward: Plente
 wealth without want. The Treasures of He
 ven cannot be corrupted: There is no moth
 rust, nor thieves to steal them away. Heav
 Treasures can never fail, they are like the
 dows Oyl, they increase upon the Saints: They
 are bags that wax not old, *unsearchable riches*
Ephes. 3. 8. The Gold of Glory can never be
 or summed up. Secondly, in Heaven there
 plenty of peace without trouble, safety with
 danger, triumph without war: There a
 ene

Christs last Sermon. 35

enemies shall cease, our bodily enemies shall
be reconciled unto us: And the enemies
of our souls shall be all cast into the lake of fire
brimstone. In Heaven there is no bloody
to kill a righteous *Abel*; No luxurious So-
4. nites to vex a righteous *Lot*; No *Ishmael*
gr off; No *Shimri* to curse; No *Esau* to terri-
ve No *Rabshakeh* to rail; No *Herod* to perse-
the people of God; No *Judas* to betray a
our. In Heaven there is peace, not for tearm
all at, but for ever and ever. Thirdly, in
y even there is plenty of rest without weariness;
S there is no work to do but what is pure delight;
s the only work of the Saints in Glory will be to
n Praises and Hallelujahs to God for ever and
ll e. Heaven will be a place of ease and rest to
an wearie: *There remaineth a rest for the*
e people of God, *Heb. 8. 9.* 'Tis possible they may
nt Tyred (as it were) here with doing the work
God, or wearied with suffering persecutions
the sake of Christ, *But there remaineth a rest*
ve them hereafter. O what a sweet expression is
e Art thou troubled and turmoil'd here, thou
T have rest hereafter. *Blessed are the dead*
ic h die in the Lord (saith the Spirit) *they rest*
e their labours, and their works do follow
en, *Rev. 14. 13.* Fourthly, in Heaven there is
lenty of reward: Do you here suffer for righte-
ness sake great is your reward in heaven, saith
our

36. *Christs last Sermon.*

our Saviour, *Mat. 5. 10.* Do you suffer for Christ here, you shall reign with Christ hereafter in glory. *The light afflictions of a Saint here, will work for him an exceeding and eternall weight of glory hereafter.* Upon this account our blessed Saviour calls on us to rejoyce in our sufferings, *Mat. 5. 12.* Rejoyce (saith he) and be exceeding glade, for great is your reward in heaven. What we suffer for God, we suffer for the Kingdom of God, and upon that score the Saints are said to be counted worthy of the kingdom of God. *2 Thes. 1. 5.* The sufferings of this life are not worthy to be compared with the glory that shall be in the life to come. Do you labour hard here for God and his cause; do you spend, and are you spent in his service? perhaps you may be but poorly requited by men: O but consider, heaven is a large recompense of ever lasting reward. It is said of Moses, *Heb. 11.* That he chose rather to suffer afflictions with the people of God, then to enjoy the pleasures (the seeming pleasures) of sin for a season. For indeed they are but seeming pleasures which continue but for a season: And he counted the reproach of Christ greater riches than all the honours of Egypt. For, saith the Apostle, He had respect to the recompense of reward. Moses could see glory to come through all the sufferings of this life. Heaven is our great Lord and Masters joy, where all his faithfull servants shall

Christs last Sermon. 37

all be received and rewarded to all eternity. Fourthly, In Heaven there is good company, blessed society; God and Christ, and the holy Spirit: Millions of millions of blessed Saints and glorious Angels. Then shall the Saints be gathered to their Father, yea, to their fathers and friends who are gone to Heaven before them. And is it not a happiness think you to be among your friends? do you not think that time well spent here, which you spend in the enjoyment and embracements of your friends society, whose love and favour is altogether inconstant and changeable? you may be taken from them, or they from you in a moment; O but your friends in Heaven they are immortall, and their love is unchangeable; they and you shal then and there live for ever, and enjoy one another, and rejoice one with another for ever: but your dearest friends on earth must die, they must leave you, *but your joy in Heaven shall no man take from you.* In Heaven there is God your Father, and Christ your Head, and Husband, and Saviour, there, even in his humane nature wherein he offered death on the Crosse for you: and your comforter, God the holy Spirit is there, yea, and all your friends. How mightily do children long to go home to their fathers house, or a wife to her husband: so earnestly should our souls desire to go to heaven, our fathers house, to Christ
our

our head and husband, where there is good company only, and that to all eternity.

And then lastly, the Glory of Heaven is constant and permanent : In Heaven all is safe sure, all things continue there fixed and immovable. Heaven is an Inheritance settled upon Saints for ever, and sealed unto them by broad Seal of Christs Blood.

I have shewed you in part what those visions of glory are, which the Saints shall enjoy hereafter : I come now, and I must be brief giving a little touch on it already, to show you what those losses and crosses are which Believers may meet withall here below : and first of the losses which you may meet withall in this world. What are they ? poor trifles, a pebble-stones as it were ; a little earthly treasure it may be, such as is not considerable : Show little what those worldly enjoyments are worth possibly thou mayest lose for Christs sake : For thou lovest nothing for Christ here, but what is vanity and emptiness ; *broken Cisterns that can hold no water.* For as one saith well, *A world full of honours or pleasures cannot satisfie one man with any solid comfort.* Thou mayest as soon load thy Chest with Grace, as thy heart with Gold. There is not that in the Creature which men look for : Experience tells us, a man may at once have a house full of Gold, and yet a heart full of sorrow.

orrow : They that enjoy the most of the world cannot say they have enough, therefore the losse of it is not considerable, not to be comparers with the gain of Heaven. Secondly, there is nothing thou lovest for Heaven. but what is the portion of the wicked : Wordly comforts are wicked mens portions : Yea, and it is all the portion that ever they shall have either here or hereafter, *Son, remember* (saith *Abraham* to *Dives* being in hell) *that thou in thy life-time receivest thy good things.* They that have their Heaven in this world shall have nothing in Heaven in the world to come. Thirdly, thou canst lose nothing for Christ that can be profitable to thee : All the outward good things of this life cannot sanctifie, nor purchase one dram of saving Grace for thee : They may prove snares to thee, or be occasions of sin to you, or draw you from Christ, as they did the Young-man in the Gospel, but they will never drive you to Christ : And commonly they that have most of Gold have least of Grace, or rather no Grace at all. And as they cannot sanctifie you so they cannot save you : They can neither shelter you from the judgements of God here, or from the stroke of death; Neither can they prelerve you from hell hereafter. Rich *Dives* went to hell, when poor *Lazarus* was carried unto Heaven ; Wordly things cannot purchase Heaven, if the whole world

world would lend you their shoulders, could not lift you up to Heaven. Fourthly, there is nothing here below that is certain, things under the Sun are mutable, sublunary enjoyments, more changeable then the Moon, inconstant even as the Winde, certain only in uncertainties: And as they are uncertain, so they are corruptible and perishing. Christ calls them meat that perisheth, *Joh. 6. 27.* things which either moths or rusts may consume, or thieves may steal away from you, or they may be destroyed by fire: which if you do possess while you live, yet you must leave them behind you when you die: *For as we brought nothing into the world, so it is certain we shall carry nothing out of the world, 1 Tim. 6. 7.*

Fifthly, outward enjoyments are often very troublesome, they bring many fears, many cares, much sorrow and vexation: *There is a care that getteth, and a care to keep riches,* as the Wise man saith, *All is vanity,* so is it also vexation of spirit. Worldly comforts they are like Roses, they have sharp prickles as well as sweet flowers. A man may have much bitterness in his least comforts here, therefore do not think much to part with all things here below for Christ; thou shalt be no loser by the bargain; Thou shalt receive an hundred fold more in this life, and in the world to come eternall life, *Mark 10. 30.*

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I come now in the next place, in a word, to shew you what these Crosses are which Believers do oftentimes undergo for the Kingdom of heavens sake: and they are very small and inconsiderable also, in respect of the glory that follows. The Apostles endured as much tribulations for the Kingdom of heavens sake as possibly could be, yet what did they think of it? *We reckon (saith St. Paul) that the afflictions of this time are not worthy to be compared with the glory that shall be.* For first, they are but light: *our light afflictions.* And as they are light, so they are but short; they are but for a moment: *Our light affliction (saith the Apostle) which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Hence it is that the saints of old were so joyfull in all their tribulations: hence they rejoiced that they were counted worthy to suffer for the name of Christ.

I shall come now to shew you how it is that these Mansions of glory in Heaven will make good all our losses and crosses upon earth: and it appears further for these reasons. For first, you have heard already, the glory of the glorified Saints in heaven is infinite, and durable: and therefore must needs exceed and make good their losses, which as you have also heard, are but light and uncertain. We use to account more of these things which are durable and lasting, than of those things which are of no certainty.

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Secondly,

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Secondly, The only, yea, all the treasures the Saints are laid up in Heaven; and what need any care for losing a few trifles so long as the treasure is safe? If a man lose a few trifles yet if he have a safe treasury to go to, he can soon make good so small a losse. Beloved, all things you do enjoy here are but trifles; but things which you shall enjoy hereafter in heaven, are no lesse then a treasure: a rich treasury, the store-house of God himself, into which he hath been treasuring up for his Saints from the foundation of the world. I might say much larger herein: but I will conclude all in word or two of Application.

Is it so then that those mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompense and make good all Losses and Crosses which Believers meet with in the world? Then I beseech you *set your affections upon things above, and not on things below.* You see we live in slippery times, we cannot say that any thing is certain here: O then labour to be sure of something hereafter. If thou canst not keep thy earthly inheritance, then labour to get an inheritance in heaven.

Secondly, for I must be brief, If there be glorious mansions in heaven: then labour to prepare your souls for heaven. But how shall we do this, may some say? I answer, These five ways.

1. Wouldst thou prepare thy self for heaven

be fruitfull then in well doing, alwayes abound-
ing in the works of the Lord: be sure to get that
work done which God sent you into the world
to do; growing in grace is going to heaven: and
grace here will make you fit and meet for glory
hereafter.

2. Would you prepare for heaven? labour to
purge your selves then from all sin, by being un-
spotted in the world; for as Heaven is a place of
happineis, so it is a place of holiness, into which
nothing that is unclean can enter: it is only *the
pure in heart that shall see God*, Mat. 5. 8.

3. Would you prepare for heaven? then get
your selves into a posture of readinesse to leave
the world, and go to Heaven every day, that
you may up and be gone whenever death calls
for you: so that when death comes, you may
have nothing to do but to die. Death will not
wait when he cometh: if ye are not fit to die, ye
are not fit for heaven: death will not carry that
out to heaven that is not ready when he comes.
If you are not ready to die when ever death
comes, let me tell you, ye are not fit to live in a-
nother world. You know not at what hour Christ
may come or send his messenger Death for you:
therefore be alwayes ready for heaven, because
heaven is alwayes ready for you. When the
wedgroom came, they that had Oil in their
lamps, grace in their hearts, they went in to the
marriage: but for those that wanted oil, the door

was shut against them, and they were shut from the marriage-feast. They that have laboured without oil, profession without grace, shall never enter into Heaven.

4. Would you prepare for Heaven? then clear your title to Heaven cleared and confirmed by you: what man is there, that having purchased a great Estate, that will be so foolish as not to get a sure title to what he hath purchased? *For we are strangers and pilgrims, as all our fathers were*; but heaven that's our home, our country, our Fathers House, our Inheritance: O how should we then labour to make that sure to our souls! and having made that sure, labour in the next place, to keep up your Evidence. First, keep your Evidences for Heaven clear and fair, for Satan will endeavour to blot them. Secondly, keep them safe: the Devil will take them from you if he can; and if ye lose your Evidences, what have you to shew for Heaven? If your writings be lost, how will you get your Inheritance? Then, whatsoever you do, get assurance of heaven; for first, assurance of heaven will take off your hearts from the world: assurance of those things above will make you willing to part with all things here below, comfort you in all your tribulations, and bear up your hearts under all discouragements, as it did *Abra- hams, Jobs and Pauls*. Evidence for Heaven lie warm at your hearts when naturall heats

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yes; when you lie upon your death beds, they will be a sweet taste to your Souls: when you have no taste or comfort in meat or drink, assurance of Heaven will comfort you: when all things fail you, assurance of Heaven will prepare you for all changes, it will fit you for your great change. Assurance of life eternall will conquer the Grave for you, and unstring Death to you: it will make you sing, yea, to triumph on the way to heaven, over death and the grave. They that have Heaven assured to them, have more joy and gladness put into their souls, than all the world besides. Assurance of salvation will engage you to trust God for all things, and evidence God to your souls, it will make you to love and delight in him, fearfull to offend, carefull to please him. Thirdly, Assurance makes men suspicious of themselves: they that are assur'd that they shall stand, will be sure to take heed that they do not fall: they that shall be saved, will labour to work it out with fear. Fourthly, Assurance makes the soul humble; the higher the soul is in assurance, the lower it will be in humility. But how shall we know that our assurance for heaven is right? Take these following Rules.

1. Right assurance will make you more holy: every man that hath this hope purifies himself as God is pure. Right assurance for Heaven will engage your souls to be holy in all manner of conversation: *Having therefore these promises,*
dearly

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dearly beloved, cleanse your selves from all thineſſe both of the fleſh and ſpirit, 2Cor. 6.

2. Right aſſurance will make the ſoul to perſevere to the end; receiving the end of your faith, the ſalvation of your ſouls. But how ſhall we get this aſſurance? 1. By having a godly ſorrow for ſin wrought in thy ſoul. Chriſt gives aſſurance to none but to the weary. 2. Examine your hearts and lives by comparing them with the Word of God. 3. Aſſurance is obtained by a holy, conſtant, and carefull uſe of the Ordinances of God. In joining both the end and the means together, it will make you as carefull to uſe the means, as confident to expect the end of your faith, the ſalvation of your ſouls. It doth not feed men with vain hopes, that they ſhall eſcape hell though they live in ſin, and go on in the broad way that leads to deſtruction. They that would come to heaven muſt be carefull to uſe the means, and they muſt walk in that ſtrait and narrow way unto holineſſe and righteousneſſe, which only leads unto life and ſalvation.

And laſtly, is it ſo then that Godlines is great gain? yea, it is the beſt gain? Hath God made thee gaily, *The lines are fallen to thee in a pleaſant place, thou haſt a goodly heritage*, Pſal. 16. 6. It is enough, thou haſt all: though it may be thou haſt but little of the world yet thou haſt a propriety in God: God is thine, thy portion is Chriſt, he is thy Jeſus, thy all; Labour then to be conformable to Godline

Christ's last Sermon.

47

likeness is Gods likeness. Hath God given you
ce? God hath done more for you than if he
given you a thousand worlds. Are others
and art thou poor? have others plenty of
gold and silver, and hast thou little or none at all?
consider, hath not God given thee that which is
infinitely better than all the Gold and Riches of
the World: Faith, that is more precious than
gold that perishes: Wisdom, that is better than
treasures? yea all things that can be thought of are
not comparable to grace. If grace be thy portion,
treasure will be thy portion: and thou hast more
cause of content, than if thou hadst all the world
for thy portion without grace. What though o-
thers be richer than thee, yet thou art better than
others. *The righteous is more excellent then his neigh-
bour.* Are others had in honour and art thou de-
spised? let me tell thee, if thou hast the favour of
God, thou hast more honour then all the world
can give. Are thy troubles greater nor others? con-
sider, God seeth them good for thee; thou canst
not tell how to be without them: *It is good for me
as with David) that I have been afflicted.* They that
have endured the most of afflictions here, will be
found to be the happiest people in all the world
hereafter, for through them we enter into glory.
*through many tribulations we must enter into the king-
dom of heaven.* Unto which Kingdom the Lord,
by his infinite mercy, bring us all. *Amen.*

F I N I S.